

of the gospel was never more destructive to the craft of Demetrius, than is the religion taught by the ancient prophets opposed to the schemes of modern times, and modern would-be saints, whether their religion be of the reformed or nonreformed. The direct which we have of the great difference which exists between the things taught in the bible respecting the last times, and the religion believed in by this sectarian generation is, that the religion of this generation is so directly at war with the religion of the bible, that they cannot, with all their intelligence, understand the things taught by the sacred writers: their religion is so directly opposed to the bible, that it does not admit of the existence of such an order of things as the prophets said God would introduce in the last days; and this drives them to the necessity of interpreting, expounding and spiritualizing, in order to make themselves and others believe, that they are great sticklers for the bible; powerful defenders of the religion it advocates. But instead of their expounding, or interpreting the mysteries of the bible, as they pretend, they go to creating mysteries, and making things which in themselves are plain and easy of understanding, dark and incomprehensible. We should really be glad to see some of those spiritualizers, and interpreters, favor the world with a bible manufactured according to their plan, substituting their interpretations and spiritual meanings, for the words which are in the bible, and then compare the one with the other; and we are confident, that no person would suppose that the two books were written on the same subject; it might be a necessary appendage to Webster's and Dickinson's *ROLIX* bibles.

If those spiritualizers, and interpreters, were to change their course, and instead of spiritualizing, and interpreting, go to believing and understanding the bible as they would any other book, they would soon find that they had inherited lies, and vanity, and things in which there was no profit. [See Jeremiah, 10 chapter and 19 verse.] and their preaching had been vain, as also their faith, and that they were yet in their sins, being far from God, and without hope in the world, save that which they had entertained through the traditions of their fathers, by which they had made void the faith of the gospel and set at nought the counsel of the Most High; having received and taught for doctrines the commandments of men. For it is only the weak and vain schemes of men in spiritualizing and interpreting, which have rendered the bible obscure and unintelligible. All the important items of prophecy relating to the great things of the last days, are as plain as language can make them, if the world was willing to believe that the bible was true: for, to spiritualize the obvious meaning of the prophets away, is to make their language false, and to make them tell lies in the name of the Lord. For a person may believe an interpretation, or a spiritual meaning as the sects call it, and not believe the bible. Indeed it is as impossible for a man to believe both, as it is for him to serve two masters; or to have the friendship of the world, and the favor of God; yes, the camel could go through the needle's eye as easily, or a rich man get into the kingdom of heaven; or a man could as easily serve God and Mammon, as to believe an interpretation, or a spiritual mean-

ing, and the bible also, for the plainest of all reasons, which is this, that a man never spiritualizes, nor interprets, only when he does not believe what is written.

Let men cease thus to pervert the truth, and to handle the word of God deceitfully, (for if this is not handling the word of God deceitfully, since the world began,) and let them betake themselves to the understanding of it, and it would make a speedy change in their views: the apparent darkness of prophecy would soon disappear; "mishgivings" about the proper rules of interpretation would soon cease to exist, and the world be reformers of mankind, would have something of consequence to unfold to the minds of their followers, instead of keeping them years gaping and stretching after something, and receiving nothing except a strife about words, which subvert mens' souls, and serve no better purpose. Had the "Millennial Harbinger" been called *Universal Wrangler*, it would have suited its character much better, and the editor might continue it in existence, and yet be a conscientious man; but nothing now can support it but the stupid ignorance of its patrons.

The whole sectarian scheme of things, (what we mean by sectarian scheme is every scheme which is not the scheme of the bible,) stands on no better foundation than the ignorance of mankind, and produces no better result than the complete overthrow of all its devotees, whether they are reformed, or not reformed, and it is supported by a vague scheme of spiritualizing and interpreting; for without these two powerful supports, sectarianism, with all its appendages, would come to a final issue, and sink with as much rapidity as the angel's millstone, and rise no more forever.

Any rational being with the bible in his hand, feeling himself at liberty to believe what it said, would very soon redeem himself from all the follies of the age, see the weakness of all the sectarian schemes of the nineteenth century, and all former ages, and the perfect folly of all the pretended reformation of ancient and modern times, when there were not inspired men at the head of them, both apostles and prophets; for without such, the God of heaven never at any time produced a reformation, nor did he ever bring back an apostate race at any time, by any other means, than by raising up and inspiring men from on high, and giving unto them the spirit of revelation in the knowledge of himself. Ephesians, 1 chap. 17 verse. Any man proclaiming himself a reformer in religion, and in the next sentence denying inspiration and revelation; declares to all the world, that God never sent him. And let him bring about what order of things he may among those who trust themselves to his guidance, he never will establish the order of heaven, or that order of things which is according to the mind and will of the Holy Spirit; for this has never yet been done by any person unless he was inspired of God, and had in himself the spirit of revelation, and actually received revelations from heaven for himself. Nor can an apostate generation be brought back to the order of heaven without some persons are inspired, as the apostles of old were, to bring them back. This generation has a strong proof of the impossibility of any man having power, without the spirit of inspira-

tion, to bring about an order of things, such as is found in the bible, particularly, that part of them who reside in this region, as far as they have been made acquainted with the *Millennial Harbinger*, and its editor; for surely there is no want of either worldly learning or talents in the editor; but with them all he cannot make even an attempt at establishing the Millennial church; no, so far from establishing it, he cannot find out what it is; he would not write about it, no doubt, if he knew what to say, and would rejoice greatly to be an instrument in overthrowing it in; but so far from making any advances toward it, he is not able to say one word about it, except on the title page of his paper. In this queer attitude he stands before the public, as a monument of human imbecility, speaking louder than words, saying, What an empty puff of breath is man, unless he is inspired of God—he begins by proposing, he continues with proposing, and terminates upon nothing—he makes a great commotion, but leaves the world at as great a distance from God as he finds it.

A man may propose much, he may write much, preach much, build up many churches, call them churches of Christ, Millennial churches, disciples, or what he or they please; but unless he is empowered from on high he can never build up the kingdom of heaven, nor add one member to it: when he gets done, compare his work and his church with one built by an inspired man, and there is no resemblance between them: The things believed by one are not believed by the other; the things done by one are not done by the other. Nor can any uninspired man build up a church, that will not call the religion of heaven a delusion, enthusiasm, an imposition, and every other evil epithet that the worst feelings of human nature can invent—and the servants of God base impostors. Let a man but declare in the presence of a parcel of man-made saints, that he believes the church of Christ to be always the same; let him contend for the very things for which the apostles in the days of the Savior contended, and it will soon be found to whom they belong, to God or to man; then they denounce it the worst of impositions, the foulest of all schemes of speculation; though they confess that was what the ancient apostles contended for, and for which they laid down their lives. Then it was glorious, but now it is a vile, unsufferable imposition; but still they say they believe the bible—why! believe the bible? surely we believe the bible: it is the most glorious of all books, and it contains the most blessed of all religions. Ask them, Is your religion the same as in the bible? Doubtless it is. Does it bring forth the same fruits? Ah! how the empty words of the ancients have ceased; revelations have ceased; inspiration has ceased, and spiritual gifts are no more; but still, our religion is bible religion, and our faith is bible faith, and we are a people who are as much the people of God as they were. Yes, reader, you have to believe that these sectarians are all the people of God, are bible christians, and heirs of the grace of life, without possessing one single qualification of the ancient saints, or that you want none of the abominations they can heap on your back, because you cannot believe it. And where is the man with the bible in his hand, and possessing common sense who

does, or can believe it? I am bold to assert, there is not an honest man in the world that can do it.

I would be gratified, to have some of the sectarian (would be saints,) give us a little light on this subject, particularly on the subject of spiritual gifts, as they existed in the primitive church. Paul, in enumerating the spiritual gifts, mentions wisdom, knowledge, and faith. 1 Corinthians, 12 chap. 8 verse.—What I would be glad to know, is whether all the spiritual gifts have ceased to exist in the church, or whether some of them continue; for if they are all done away, the present church is without wisdom, knowledge, or faith. (And I confess, if I am left to judge from their writings, and sayings, misgivings, and interpretations, I must admit that it looks very much as if this were the case.) But as they are not willing to admit that all the spiritual gifts are done away, will some one of the wise ones be so kind as to take the 12 chapter of first Corinthians, and show unto us how many of the spiritual gifts are retained, and how many have ceased to be the privilege of the saints to enjoy? Will some of the modern reformers be so kind as to give us some light on the subject, as we may expect a little more from them than others, or else they are no reformers.

If it be admitted that faith still continues in the church, and who among all the religious world dare deny it? for the author of the epistle to the Hebrews, says, "Without faith it is impossible to please him." [God.] Hebrews, 11 chapter, 6 verse. And if faith is the prerogative of the saints now, the work of faith is equally so; and if the prayer of faith ever had power with God, what reason can be assigned that it should have no power in these last days? Will some of the knowing ones be so kind as to give us the desired information, and point out the time when the prayer of faith ceased to have power with God? and also the place in the scriptures, where it is said that there was to be a time when God would not answer the prayer of faith? If neither of these things can be done, let them be honest, and confess that faith has ceased, and should the Son of man now come, he would not find faith on the earth; and that they also have ceased to please God, and instead of being the servants of God they have become the disciples of men; and instead of being saints, they have become the dupes of a set of men-made teachers, who have turned them away from the truth to follow after fables.

(To be continued.)

[For the Star.]

MILLENIUM. NO. V.

In the 24th chapter of Isaiah, and 23d verse, the prophet, after having described one of the greatest desolations ever pronounced on the head of any generation of men, says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancient gloriously." We have before seen that this reign was to last a thousand years;

and his ancients, before whom he was to reign in mount Zion, and in Jerusalem gloriously, were all the redeemed from among men, of every tongue, language, kindred, and people. According to Daniel, he was to come to the *ancient of days*: here he is said to reign before his *ancients*, that is, all the saints from our father Adam, down; for who could the *ancient of days* be but our father Adam? surely none other: he was the first who lived in days, and must be the *ancient of days*. And to whom would the Savior come, but to the father of all the race, and then receive his kingdom, in which he was to reign before, or with his *ancients* gloriously? Let it here be remarked, that it is said to be in *mount Zion*, and in *Jerusalem*, where the Lord is to reign before his *ancients* gloriously. We shall have occasion for this hereafter. Zachariah says in the 14th chapter of his prophecy, and the 5th verse, "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come and all the saints with thee." This corresponds with what John says in the Revelations; for if he brings *all the saints with him*, they will be of every tribe, tongue, people, and kindred.

That all these passages refer to his second coming to reign on the earth a thousand years, does not admit of a doubt in the mind of the believer in the bible; for there is no other time of his coming mentioned in the scriptures, but his coming first in the flesh to suffer and die for us, and his second coming to reign on the earth a thousand years, with all those who obey his will. As to his coming at the end of the earth, or at the final issue of all things, there is no such thing mentioned in the bible, nor is there one syllable said on it in any revelation which is extant; for so far from his coming at the end of all things, all revelations agree that he will be here more than a thousand years before. So that every thing in the bible said about his coming, which does not relate to his first coming in the flesh, relates to his second coming to reign in mount Zion, and in Jerusalem, and before his *ancients* gloriously, and this reign to

continue a thousand years, or the Millennium. On the subject of this coming, and this reign, the scriptures abound. In the testimony of Mathew we have the following sayings of the Savior, 24 chapter, 30 verse, "And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." In the 26 chapter, and 64 verse, the Savior says to the high priest, "Nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Here the Savior says himself, that he will come in the clouds of heaven with power and great glory, for the purpose as the prophet Isaiah informs us, that he may reign in mount Zion, and in Jerusalem, and before his *ancients* gloriously—he will therefore come in the clouds of heaven with power and great glory. In Mark's testimony, 13 chapter and 26 verse, and 14 chapter and 62 verse, we have the same account that is given by Mathew. Luke also, in the 21 chapter of his testimony, and 27 verse gives the same account.

I want it distinctly understood by my readers, that in every instance where the coming of Christ is mentioned, either by the Savior, or the apostles, it has an allusion to his second coming to reign on the earth a thousand years; for it was after his first coming that the apostles wrote; and surely it was at the time of his first coming that the Savior was here on the earth, so that there need be no mistake on this subject. As for any other coming of the Savior, save these two, it has originated else where than in the bible, or any revelation of God to man; it is one of the discoveries to modern times, and modern religionists; for neither Moses nor the prophets, Jesus nor the apostles, had knowledge of any such coming of the Savior. They all knew of two comings: first, his coming in the flesh, being born of a virgin; made under the law; taking upon him flesh for the suffering of death; partaking of flesh and blood because the children were partakers of the same; that through death he might destroy him who had the power of death, that is the Devil, and deliver

those who through fear of death were all their lifetime subject to bondage. They knew of his being smitten, buffeted, scourged, and wounded for our transgressions; bruised for our iniquities; on the chastisement of our peace being upon him, and of our being healed by his stripes. And they also knew of his resurrection, and of his ascension; as well as of his coming again in the clouds of heaven with power and great glory, to convince all, to judge all, and to reign on earth a thousand years; and of his bringing all the saints with him, and of his reigning until all enemies were put under his feet; but of any other coming they had no knowledge, nor if they had, they kept it to themselves, for they never wrote anything about it.

We shall now see what the apostles have said about this coming of Christ to reign on the earth where he once suffered; for he promised his disciples that he would come again without sin, for the salvation of them who looked for him.

Having heard the prophets and the Savior give their testimony, let us hear the apostles give theirs. We shall begin with Paul, 1 Corinthians, 4 chapter, 5 verse: he says to his Corinthian brethren, "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Phillippians, 3 chapter, 20 and 21 verses: "For our conversation is in heaven, from whence we also look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

1 Thessalonians 1 chapter, 8, 9, and 10 verses: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also to every place your faith to God-ward is spread abroad; that we also should be able to speak many things. For they themselves show of us what manner of entering in we had unto you, and returned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 4 chapter 15,

16 and 17 verses: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and shall we ever be with the Lord." 2 Thessalonians 1 chapter 7, 8, 9, and 10 verses: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in them that believe." In the second chapter of this same epistle, and the 1 verse, the apostle thus exhorts the saints: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." And again, in the 8 verse of this chapter, he says, "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Epistle to Timothy, 4 chapter, 1 verse, Paul thus addresses Timothy; "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Titus, 2 chapter, 13 verse reads thus, "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." In the epistle to the Hebrews, 9 chapter, and 28 verse, we have the following sayings: "So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin unto salvation."

We can see by the foregoing quotations, that the second coming of Christ formed a prominent point in the teachings of this apostle; that he kept it so continually before him, that in nearly all his epistles he makes mention of it, though he lived two thousand years be-

fore that important period; but notwithstanding his great distance from it, still in his estimation it was none the less important to himself, nor to the saints of his day. It was in view of this coming of Christ that he admonished the saints, comforted those who were in affliction, warned the unruly, encouraged the weak, charged Timothy, exhorted Titus, and sounded his loudest alarms in the ears of a gainsaying world until he has made them tremble. See Acts 23 chapter, 24 and 25 verses. In viewing the foregoing sayings of Paul, we shall find that he has said in substance the same things which John has said in the revelations, so that there can be no doubt that they both viewed the subject in the same point of light.

Paul says that Christ is coming again, and though he does not directly say that he is coming in the clouds, yet he says it indirectly in the 4 chapter of first Thessalonians, 13, and 17 verses, as before quoted: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." So the Lord, when he comes, must be in the clouds, or else the saints who remained at his coming, would not be caught up in the clouds to meet him. This plainly shows that Paul expected he would come in the clouds.

So says John the Revelator, in the 20 chapter of the Revelations, as before quoted. Daniel also in the 7 chapter and 12 verse of his prophecy; and so says the Savior himself: in this point then they all agree.

Paul says, that at his coming they that sleep in Christ shall be raised: so says John.

Paul says that he will take vengeance on them that know not God, and obey not the gospel: 2 Thessalonians 1 chapter and 8 verse. John says, that all hundreds of the earth shall wait because of him.

Isaiah shows in 24 chapter of his prophecy, that an innumerable train of judgments shall fall on those who have transgressed the laws, changed the ordinances, and broken the everlasting covenant, until the earth shall be utterly wasted; and all this when the Lord

comes to reign in mount Zion, and in Jerusalem; and before his coming gloriously. And in the 25 chapter, as before mentioned, in speaking to Israel of the coming of their God, or Messiah, that he would come with vengeance: "even God with a recompense: he will come and save you." See the 6 verse.

Daniel says, that he will break in pieces and destroy all the kingdoms of the world, and his kingdom shall stand forever. Compare the 7 chapter, 13 and 14 verses, with the second chapter and 44 verse, as before quoted.

From the complete harmony there is among these writers, there can no doubt exist in the mind of any candid person, that they all understood the subject alike and have written for the benefit of the last days.

James, in the 5 chapter and 7 and 8 verses of his epistle, makes mention of the coming of the Savior. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and the latter reign. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

Peter, in his second epistle, first chapter 16 verse says, to the saints of his day: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses to his majesty."

Jude also makes mention of his coming in his epistle, 14 and 15 verses, which is a quotation from the prophecy of Enoch, which is not extant at present; but Jude having preserved this item, shows to us thereby that the coming of the Lord was understood at a very early date in the history of the world, and that Enoch also the seventh from Adam was made acquainted with it. "And Enoch also the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." Zechariah in the 14 chapter of his prophecy and 5 verse as before mentioned says, that all the spirits will be here with him. John in the Revelations says, all them that are redeemed from among men are to be with him. Paul says that

his mighty angels will be with him.

All these doubtless refer to the same time and to the same beings, namely, the saints who are at that time to reign with him on the earth, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

In addition to what John has said in the Revelations, he has declared the same thing in his first epistle, 2 chapter and 28 verse. "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

In the Acts of the apostles, first chapter 10 and 11 verses, we have the testimony of the heavenly messengers. "And while he looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." In the 9 verse of this chapter we are told that while the apostles beheld, he was taken up and a bright cloud received him out of their sight; and if he comes in like manner as he went, (according to the sayings of the angels,) he will come in a cloud.

The prophet Malachi gives us a corresponding testimony in the 3 chapter of his prophecy, 1, 2, and 3 verses; "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: Behold, he shall come saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. [Paul says, in the first chapter of his second epistle to the Thessalonians, 7 and 8 verses, that he shall be revealed in fire, taking vengeance on them that know not God, and obey not gospel.] And he shall set as a refiner, and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver: that they may

offer unto the Lord an offering in righteousness."

Some have supposed that the prophet in the above quotation referred to the first coming of the Savior; but at the first coming he did not come suddenly to his temple, neither did he appear in any sense as a refiner's fire, nor did he purge the sons of Levi, that they offered unto the Lord an offering in righteousness: but all has to take place when he comes, as prophesied of by this prophet.

David in the 50 Psalm, doubtless has his fixed on the second coming of Christ, when he says in the 3 verse: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." No such occurrence has taken place yet, but will when the Lord comes with all the saints, to reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

TO BE CONTINUED

The Evening and the Morning Star.

KIRTLAND, OHIO, MAY, 1844.

Progress of the Church of the Latter Day Saints.

Numberless have been the false reports, and unceasing have been the exertions of many to stop the spread of the everlasting gospel in these last days; but still our hearts are made glad with the cheering intelligence from time to time of the increase and prosperity of this glorious work. With all the vain and ridiculous reports; with all the strife and exertion of such as are in danger of having their deeds exposed; with all the cry of "false prophets, false teachers, and false Christs;" with all the combined influence of both the wisdom and ignorance of the age, and with every kind of abuse and ill-treatment, from the reproaches of the lying tongue, blasting reputations, and defaming characters, to the bold rebellion of mid-day mobs, to the abuse of innocence and the sacrifice of life, the enemies of righteousness have hitherto failed in their attempts to overthrow the truth—still it spreads, still it prospers, still it prevails; and like the spring current of the Great Missouri, it rolls on as though nought except brakes and weeds were attempting to stop it in its decreed course.

Upheld by the power of Omnipotence, and persecutions unparalleled in the history of the world, though it has progressed slowly, it has moved on, and not unfrequently those who have fought against it with great zeal, have, after a careful investigation, been constrained to acknowledge that it was the work of God. There is a peace communicated to the heart; there is a blessing given; there is the brightening of the intellect; there is a communion enjoyed; there is a faith unfeigned; there is an opening prospect which unfolds futurity to the understanding; there is a Spirit received, and an assurance given; that before these all things of a perishable nature sink into nothing; and the vain schemes; the false pretences; the dark and incomprehensible plans of all former generations, framed for craft, and held forth as a savor of life to mankind, vanish like the mist, and pass like the smoke before the whirlwind, and leave the saint in a cloudless atmosphere, undisturbed, to contemplate the scenes of eternity, and rejoice in the assurance of endless peace and glory in the presence of God.

Having attended a conference of late in Norton, Medina county, we had the privilege of meeting many of the elders from the south and west, the more part of whom were strangers to us except by information, and many of their names we had never heard before. The elders represented a number of churches lately established, and generally bore glad tidings concerning the present and future prospects of the cause. Great harmony and union prevailed, and the conference was truly interesting, not only because so many were brought together professing the same thing, but our hearts were comforted as our hopes were brightened with the light and intelligence reflected on the occasion; and we witnessed the power and influence of the gospel of our Lord, in bringing not only strangers together from different parts of our country, but men of different languages, brought up under different instructions and different principles of faith, to rejoice together in the bonds of the new covenant, and be one.

There are churches in the south that were not represented at this conference, and it is probable that the information was not received, as the appointment was not general. Several

of the elders residing in the western churches were also absent, and it is supposed for the same reason. Our regular conferences will hereafter be located in the State if we receive the information in season, and all the brethren [the elders] should arrange their business so as to attend.

The church in Norton has greatly increased since it was first organized, in both intelligence and numbers; their meetings as we were informed, are very interesting; the Holy Spirit is richly given, and the Lord is manifesting his goodness in a special manner. Many are anxiously enquiring from time to time, to know whether those things are of God, and the work is evidently gaining strength daily. It is now more than one year since the fulness of the gospel was proclaimed in that vicinity, and though prejudice had fortified the minds of many against it in consequence of false reports, when the truth was preached, it was embraced in sincerity, and the church numbered from sixty to seventy at the time of the conference.

Our brethren in Norton had made sufficient arrangements for the accommodation of the elders and visiting brethren, and we acknowledge with gratitude to the Lord, the warmth of affection with which ourselves were received, and the kindness bestowed in the necessary requirements of nature; and we take this opportunity of assuring our brethren, that the remembrance will ever be cherished with feelings of deep respect. There is in uniting the hearts of those who embrace the new covenant, to which others are utter strangers, and when called by other engagements and duties to part with those for whom we have the purest love, it always awakens in our bosoms a desire which can only be realized, for the Lord to roll on his kingdom, and hasten the time when all may rest in his presence, and part no more.

The other churches represented in the conference, are in the counties of Cuyahoga, Knox, Richland, Stark and Wayne. We have been informed, that there are some eight or ten churches south, that were not represented in the conference, and that the work is spreading in those parts considerably; we are acquainted with some elders in Lawrence county, who were not present. Certain it is, that wherever this gospel

is preached, and wherever people will disavow their prejudices, to give it a fair hearing, there it finds believers, and there it finds advocates. And notwithstanding that charm, which holds mankind as with a cord of destiny, the door is opening wider, and calls for preaching are made on the right hand and on the left.

New churches are continually rising as the light spreads, and it is our peculiar privilege to hear, frequently, from different individuals, calling themselves our brethren, of whose names we have before never heard, and whose faces we have never seen, and learning of saints where we had not heard that the gospel had been preached.—The following letter was received a few days since, and though the writer is a stranger, he will pardon us for taking the liberty of copying it into the Star.

"MAY 2, 1834.

Dear Brother—I take this opportunity of writing to let you know what the Lord is doing for the children of men in these last days. Last winter, one year ago, brother Simeon Carter came through our section of country, preaching the everlasting gospel of our blessed Savior, which made a great ado almost every person went to hear the 'Mormon preacher, one of the deceivers that was to come in the last days,' as they were called—I among the rest went to hear what he had to say; but to my astonishment, it was the first gospel sermon I ever heard; although I was in the habit of hearing preaching under the name of the 'ancient gospel,' which did not come as near to it as the children of Benjamin could throw a stone, and not miss, tho' they were left-handed. Our preacher was chosen to refute him; but when he came to oppose truth with error, he found that a mole could as soon upset the Rocky Mountains, or a pop-gun blow down the Pyramids of Egypt, as his system stand against the system of truth. He became converted, and is now preaching the everlasting gospel to perishing sinners."

"Last harvest, brethren Drolinger and Emmet, came through our country, and preached a few times with us, and baptized and established a church with sixteen members; since that time three more have joined with us."

"Never was there a time when it

was the duty of saints to pray. 'Thy kingdom come, thy will be done on earth as in heaven,' more than at this time. Pure and undefiled religion is almost banished from the earth, and in its place, creeds and confessions of men of corupt minds, men that would sell the flock for the fleece! We have as much right as Micah to cry out,—'The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.'"

"The church I spake of is on Sugar Creek, Shelby county, Indiana. One brother and myself, with our families, moved into Kentucky, seven miles from Cincinnati, last month, and are trying to serve the Lord according to the Articles and Covenants of the church of Christ. We have established a church of eight members, who agree to serve the Lord with full purpose of heart.—Last Lord's day but one, I baptized two, and there is a prospect of more. There is one truth in the bible, if no more: That they that will live godly in Christ Jesus, shall suffer persecution."

"Dear brother, we want you all to pray for us, that we may be able to stand in the evil day; for when I look round among the sects, and see so much malice, hatred, emulation, strife, and worldly-mindedness, I am led to believe that the love of the Father is not in them."

"Brother, I look forward to that happy day, the glorious morning which has began to dawn, and anticipate the time when the Lord shall have purged the filth of the daughter of Zion; when the ransomed shall return with songs of everlasting joy upon their heads; when the Lord shall reign over them in mount Zion from henceforth, even forever."

"If brother Simeon Carter is in Kirtland, give my love to him, and tell him, the good seed that he sowed on Sugar Creek has taken root downward, and brought forth fruit upward to the glory of God."

"I have sent for the 'Evening and the Morning Star,' commencing with the first number printed at Kirtland, our volume to be directed to Aaron Hart, and the other to myself, at Dry Creek P. O. Campbell co. Ky. I

hope they will do much good, as the people here know nothing of such a paper. You will forgive the hurried manner with which I have written."

"May the Lord bless you with the necessary gifts and graces, to be useful here, and in the end crown you in his kingdom—which is my prayer, for Christ's sake."

"ROBERT CULBERTSON"

Unto those who endure to the end, our Lord has promised an inheritance in his glory, and nothing can be more encouraging to the saints, than to learn of the prosperity of their Redeemer's cause. Sure it is, that he will carry it on till all enemies are subdued, and those who will not till then, at the great day last approaching, will there bow the knee. Our strange brother will accept assurances of our esteem and respect, both for himself and the church at that place, and we as earnestly implore our Father's blessing for him in the name of Christ, as he can for us, for his future usefulness in the cause of God, & commend him to that source for wisdom from whence the pure in heart never fail to receive. Such always have suffered persecution, and such may expect to suffer while wickedness walks abroad unrestrained. Br. Simon Carter was living in Jackson co. Mo. with the church in that place till they were driven out last fall, but was residing in Clay co. when the last intelligence was received of him.

From brother P. Pratt's journal we learn of the increase of the work in some parts of the state of New York. Brother Pratt left this place in March for the east, in company with several other elders, whom, as he says, he left in Livingston co. and continued his journey to Jefferson co. and found five or six small churches in that vicinity, surrounded with opposition, and the craft advocates, as in all other places, busily engaged in framing and publishing falsehoods, to prejudice the public and dissuade all from investigating, or even hearing.

While travelling east, he informs us, that he baptized a young man in the town of Freedom, and during his stay in Jefferson co. and vicinity, on one occasion eight members, and at another several more. Though only permitted to carry a few days, thousands flocked to hear, deep-rooted prejudice gave way before the force of truth, &

many who had previously been opposed, acknowledged that their minds had been led to conclude that all was deception, in consequence of evil reports and misrepresentations. During his tour to the east, brothers J. Murdock and O. Pratt, baptized twenty-two in Freedom, and at his return he baptized three, constituting a church of 26 members.

From late intelligence received we learn of the success of the cause.— Meetings are attended by many, and the spirit of enquiry is manifest. The brethren are strong in the Lord, and are receiving, in a degree, those gifts which were enjoyed by the ancient saints. Many marvel, and though they are unwilling to ascribe it to the power of the devil, they are equally as unwilling to acknowledge that it is the work of God. True it is, that those professing the religion of the ancients, even the faith of Jesus, have lived so long without communion with God, that when they see his power manifested they are ready to reject it; and no marvel, for they are wholly unprepared to receive it, and being thus destitute of the Holy Spirit, are in no situation to judge correctly whether it is of God or not.

We are also informed by a letter from brother Bishop, dated at Salisbury, Ct. the 8th inst. that the work is beginning to find friends and advocates in that place. He informs us that he has baptized seven, and more are anxiously enquiring. There is an unwillingness in many to turn opt to hear for themselves, and of course, it is the policy of craft advocates to cry "De-lusion, heresy," and "blasphemy," intermixed with as many unaccountable extravagancies as they can frame concerning the faith of this society, to prevent their followers from hearing the gospel. It is a matter of astonishment that a people as forward in science and intelligence as the inhabitants of the northern and middle states, should be held under bondage to that degree that they cannot hear any thing without firstly obtaining consent of their priests. We know that in old time the priests contrived to get a law passed that the people should not only attend the "proper" place of worship, but must observe the regular form of walking while going to and from. We say walking, because it was contrary to law to go any

faster, and then they must go in a more devout manner or answer for the offence before a magistrate.

As a specimen of the opposition which this work has to encounter in many places, from those who pretend to have the care of men's souls, we give a paragraph from brother Pratt's journal. From a personal acquaintance of near four years with brother Pratt, we are prepared to say, unhesitatingly, that he sustains the character of a man of truth, and the following having been corroborated verbally by another brother who was present at the time, we are prepared to give it to our readers as a statement on which they can depend.

"While in Jefferson co. we held a meeting in the large village of Sacketharbor and the house was filled to overflowing. After we were through preaching the Rev. Mr. More, a man noted for talents, learning and salary, arose and testified to the congregation that he had read the book of Mormon, and that there was no such thing written in it as Christ appearing to the Nephites, and teaching them his gospel and the mode of baptism. He also testified that there was no testimony of three witnesses written in the book, that they had seen an angel. The people then gave a shout and the whole house rang. With much ado I got their attention to hear one remark, which was this: I am happy, said I, to state that the book of Mormon is before the public, and if this congregation will take the trouble to examine it half an hour, they will have the satisfaction of proving to a demonstration, that the Rev. Mr. More is a willful liar. The house again resounded with the shouts of the multitude."

Our readers may understand, that there has been but one edition of the book of Mormon printed, and relative to the two assertions of Mr. More, we leave them to judge whether his object was a good or a bad one in saying that he had read the book of Mormon, and that such statements were not to be found in it. From the 470th to the 511th pages may be found an account of the ministry of Christ to the Nephites, and on the 560th the testimony of three witnesses. If Mr. More had ever read the book, as he said, he must have been a dull scholar to pass over these two points and not notice them,

and if he had never read it, our friends may judge, as we before said, whether he designed in the presence of God to tell a falsehood, for fear that the truth would injure his career, or whether he thought that it was no more harm to lie to stop the spread of untruth than to print religious lies to convert the world.

When the Lord gave his apostles charge to go forth and preach, as he was about to leave them, what were the instructions? and what order of teaching were they to observe? Was it to frame and publish laws that the world might be converted and obey the truth? Let us see the commission:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you even unto the end of the world." Matthew 24 chap. 19 and 20 verses.

From this communication, then, we learn a certain fact, and that is, that they were to teach all nations those things which had previously been taught them by the Savior. Now, if the Savior had taught them laws, then they were to teach them to the world; but if he had taught them truth, then they were bound to teach the same; and if they did not they were transgressors.

We will look at the world converted under the teachings of the Savior by the apostles, and see the society, and also see whether they would be prepared to stand in the day of indignation and vengeance. "He that repenteth and is baptized, shall be saved; and he that repenteth not shall be damned." If men are required to repent, what are they to repent off of good acts or evil ones? If of evil acts, would it not be of lying, stealing, and other crimes similar? But if not, the world must repent that they have ever told the truth, and immediately be baptized, or they must be damned. This is the order, if the Savior taught his apostles laws, for they were to follow his teachings. Not to multiply, or lessen all the chances where truth is held forth as the matrix of heaven, we give only the following:

"Then said Jesus to them whom he believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth

and the truth shall make you free." John 8 ch. 31 and 32 verses. Understand, teach them to observe those things which I have taught you." "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." John 16 ch. 13 verse.— "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Mat. 7 ch. 24, 25, verses.

Observe, those Jews who continued in his word, were to be his disciples, and were to be made free by knowing and continuing in the truth. And from the quotation from Matthew's testimony we are informed, that those who hear his sayings and keep them, are to stand when the indignation passeth over. This then, is the manner of teaching left on record, which the apostles followed, if they obeyed the command of the Lord, and thus stands the promise to those who observe it.

We shall now look at that order of society formed by the conversion of men (as the sects would have them) with religious lies published in tracts, and falsehoods framed and promulgated by their leaders, to expose what they call delusion, and stop the spread of what they call heresy. It is admissible, no doubt, in the mind of every professed believer of the bible, that the apostles were good men, and walked in such perfection that from time to time they received revelations, the ministry of angels, and even saw the Lord. Those churches which they organized after the manner of the Savior's teaching, as they were commanded, also attained to the same standing before God. So we see that they taught a system which was able to make others as perfect as themselves, and of course, it could make their followers no more, if they (the apostles) observed their own teachings.

If the apostles were good men, and taught the truth, and were only able to arrive to the perfection which would enable them to receive the ministering of angels, and converse with the Lord, as well as those who followed the same form of teaching, and any man come forward under a pretence of

preaching the same gospel, and are filled with deceit, and for their systems will not be received, condescend to publish falsehoods, with that people thus taught, and those societies thus led, ever arrive to the perfection of the ancients, and be prepared to stand when the storm shall come.

Men might do well, perhaps, if they would keep in sight the strict injunction of the Savior: "Teach them to observe all things whatsoever I have commanded you." (And if any man observe these sayings of mine, he shall not fall when the floods come.) Again: "sanctify them through thy truth: thy word is truth." And again: "The truth shall make you free."

Supposing the publishers of tracts should witness a falsehood concerning a certain dispensation of providence, as they would call it, and tell a long story of the judgments of heaven which came upon an individual in Europe, or another place, at so great a distance that the falsehood could not be detected without more trouble than any man would subject himself to arise, forth as a reason, that the character did not attend their meetings, or something else is foolish; and some half-dozen persons should be what they call converted, would it be by the force of truth? and query, if it was not by the force of a lie, would it not be by the force of a lie? and if by the force of a lie would they be sanctified? If they were they would be sanctified through a lie, and not the truth. And if they were thus converted, would the truth make them free, or would they be free by believing a lie?

If the truth of heaven is at last found to be insufficient to convert mankind, and those who pretend to teach the gospel are under the necessity of framing falsehoods to give it currency, well may the saint despair of ever seeing the world converted to God to the last generation when the earth shall be wrapped in fire and the heavens be rolled together as a scroll. If such as pretend to have authority to teach those principles which come from above, condescend to report falsehoods to support their systems, in such a way they think to escape the impending destruction which awaits all who have not a foundation laid upon the rock. If none are founded upon the rock, except such as follow the precepts of

heaven; if none are sanctified except those who are sanctified through the truth; if none are perfect except such as observe all things which Christ commanded his apostles to teach to all nations; and if none have a hope based upon a more sure foundation than such as cling to men who frame and publish lies to oppose the truth, farewell, this generation may say, to all our hopes; and adieu to the prospects of ever reaching those mansions in the House of the Father, where his elect are to dwell—the rain will descend, the floods will come, and the winds will blow, their false pretences with their vain hope will perish in an instant, while leaders and led will be overwhelmed with the same ruin, and sink without exception into the same pit!—[Editor of the Star.]

THE SAINTS.

Under the head communicated on the last page of this number, will be seen the minutes of a conference held by the elders of the church of the Latter Day Saints, in this place on the 3d of this month. It is now more than four years since this church was organized in these last days, and though the conferences have always shown by their minutes, that they took no other name than the name of Christ, the church has, particularly abroad, been called "Mormonite." As the members of this church profess a belief in the truth of the book of Mormon, the world, either out of contempt and ridicule, or to distinguish us from others, have been very lavish in bestowing the title of "Mormonite." Others may call themselves by their own, or by other names, and have the privilege of wearing them without our changing them or attempting so to do; but we do not accept the above title, nor shall we wear it as OUR name, though it may be labished out upon US double to what it has heretofore been. And, when that bitterness of feeling, now cherished in the bosoms of those who profess to be the followers of Christ, against the church of the Latter Day Saints, shall cease to exist, and when fabrications and despicable reports concerning this society are no longer considered a virtue, it will take its rank, at least with others, and those stigmas will forever sleep with their inventors, and will come forth no more.

It is not our intention to go into a lengthy investigation of name, in this article, nor shall we examine, particularly, the claims of each party to the right of heirship in the house of God. This thing is certain, however, if one is right, all the others are wrong, and if they are all right the bible is not true; for when the doctrine therein advocated is compared with this confused mass of heathenism, mockery, and idolatry, the resemblance is so foreign, that a candid mind would say at once, that if the same being was author of these, and that book too, he must be possessed of as many different natures as the "hydra" was of heads.

Let the man who never heard that there was a bible, or a religion professed by men, the merits of which they said would waft them to perfection and glory, examine the contents of that book and note its precepts, and then compare those precepts with the religions of this age, and where would he find that exact uniformity which would be necessary, for him to acknowledge that they were one, and cause the proper conviction that a Superior Being was author of them both; and cause him to embrace it with an unfeigned confidence that it came from his Maker? He might find a list of other names, to be sure, but as he was not taught by tradition that these names, or the wearers of them, professed to be like that people represented in the bible, he could not think that the one claimed any affinity to the other, without an abundance of labor in manufacturing him over.

Should it be urged, that those professing a belief in the bible, and not only professing a belief but to be followers of the doctrine contained in the same, were certain that they were right, we would ask for the example in that book which they profess came from God, of these different names, and for samples of the doctrine held forth by them to the world for others to follow, assuring all eternal life who will yield an obedience to the same? If there is a sect now extant, professing to follow the teachings of heaven, and caring when they resist their systems to the consideration of the unbeliever, and upon the authority of heaven, that by obeying it he is sure of eternal salvation, what can induce them to hold it out to the inspection of men, and with

is as coming from God? Is the system of man's salvation founded upon an uncertainty? and is it of that curious compound, that there can be a thousand ways, and all mean the same thing, and at last effect the same object? If it is urged that the ancient SAINTS were a different people in worship, had different ordinances, were partakers of other joys and privileges, and all this was necessary for their salvation, might we not with propriety ask, why was all this necessary for them, and is now unnecessary for those whose profession says that they are heirs of the same kingdom, children of the same Parent, and are expecting to be equal sharers with them in those joys which never fade, in that house not made with hands?

If it shall be further urged, that among all these are to be found the children of the kingdom of God, because each profess to believe the bible, we again ask for a sample in the sacred record where he ever took from Pharisees, Sadducees, Esauenes, Herodians, Samaritans, and of the other different sects, and called them the children of his kingdom? We admit, that from each of these, such as would repent and be baptized, were permitted to enter his kingdom, and were then recognized as his children; but all were one, professors of the same faith, members of the same body, and followers of the same Lord. They had no distinction of sects, this was lost, when they obeyed the commandment, and were admitted into the church. They all followed one form of teaching, and each observed the same ordinances; and if a difference of opinion arose, the matter was decided by revelation. Thus they all walked the same road, were members of the same family, partakers of the same joys, and heirs to the same inextinguishable inheritance—in short, they were the church of God, they were his SAINTS.

Had the apostles found the churches which they built up and organized, separating into different parties, some observing one ordinance and neglecting another, another party observing the ordinance which the first neglected, and neglecting the one which another observed, in what manner would the apostles have written to them on the subject? After reproofs and corrections, (for certainly, they would have

subjected themselves to rebuke,) if they still continued in that course, what would have been the result? Would the Lord have directed his apostles to write in his name, and acknowledge them as his SAINTS? And if the ancient churches were required to observe the same order, where is the licence for such as profess to be like them, to perform only a part of those ordinances, and yet be equal with them in assurances of eternal life? When the fact is admitted that the ancient saints were required to follow the same ordinances, and that no distinction of names were suffered to exist, may it not be asked, from whence all these different names, if from them all God is to take a certain portion, and will ultimately save that portion in his everlasting kingdom? Why not do away all names except one, if God is to save ALL? Were the ordinances of the gospel given for men to follow, or were they not? If the ancients were commanded to walk by the same rule, and be obedient to the same system, will the Lord make another people equal with them, whose names have been different, their actions different, their ordinances different, their performances different and their whole systems of faith and worship as diverse from the former, as the worship of the church at ancient Philadelphia, and the present Hindoos?

If none were entitled to the name SAINTS, except such as kept all the commandments and observed all the ordinances of heaven, and walked in that perfect manner that ALL their notions corresponded, so that in truth they could be called one family, it is no wonder, that those who have departed from the course which the ancients were required to pursue in order to make their election sure, should now substitute other names, and that their names should be as dissimilar as their forms of worship; for certainly, it would be as inconsistent to suppose, by altering their names without reforming their systems, that that would give them a greater assurance of eternal life, as it would to suppose, that by calling themselves by one, they would yet all unite in ascribing glory to God for the plan of salvation, founded upon that act, when none of them agreed in principle. And since they have departed from the practices of the ancient

SAYING, we do not see why they should be required to call themselves after their names, thinking to be benefited by it so long as they do not walk as they did. Their systems being of their own forming, we know not why they are not at liberty to name them, and if they choose, call them by their own names, as none of them pretend that God has ever spoken to them, or given them a name of any kind.—[Editor of the Star.]

THE OTURAGE IN JACKSON COUNTY, MISSOURI.

By letters regularly received from Upper Missouri, we are informed that the mob still persist in their former course of conduct, that is, to destroy property and seek life when over an opportunity presents. We have been informed that they have passed a regular decree, that no saint ["Mormons," they would call them] shall come into Jackson county and live, after the first of last April. Our friends have generally been wise, and not exposed their lives by venturing in small numbers into a county where the whole population, except a few, have pledged their property and lives by oath and bond to violate the laws and trample the constitution of our country under their feet.

Not long since, however, we were informed, that a young man by the name of *Ira J. Willis*, went into that county in search of a stray cow, and was surrounded and taken by the mob, who whipped and beat him until his life was despaired of. We are personally acquainted with brother *Willis* and know him to be a young man of firm morality and respectability; of a kind and affectionate disposition, and one who never molests or insults any man without, and might say, with provocation.

From the following fact communicated a few days since, we are ready to conclude, that only the members of the church of the Latter Day Saints, are in danger of being molested and abused if they go into Jackson county; but any one whose principles the mob may suspect are different from their own, is likewise liable to be molested. A few days since, *Mr. Arthur*, a respectable and wealthy planter in Clay county, with one of his black servants into Jackson county with a large wag-

gon load of whiskey, flour, and bacon. After the servant had crossed the River a stranger came out of the woods and began to burst open the barrels and destroy the flour, threatening the life of the negro if he should ever come into that county again. *Mr. Arthur* is not a member of this, or any other religious society, as we know of, and what could have led to the commission of the strange deed, is not for us to say; it would appear that all reason and respect has entirely fled from those characters, and they are like the wild beast, left to prowl upon every creature whom they suspect weaker than themselves, whether they are members of this church or not. The fact is, they have violated every principle of civil liberty, and can have no following, confidence, nor confidence in any but their own gang, and unless they are different from all others thus abandoned, they can have no confidence even in themselves.

But the mob are safe enough, as regards criminal prosecutions, because they hold the offices of the county in their own hands, and of course, no criminal process can or will avail any thing, were it to be undertaken. So they can inflict abuse, or even take life of any man against whom they have a spite, and that too at mid-day, and a jury of the same kind of men, bound with them to break the law of the land, would, of course, liberate such individuals. Thus have they continued to escape justice, evade the force of the law, and enrich themselves with the spoils of a people whom they have dispossessed of their land, and forced to flee for life.

In the affair of the mob with brother *Willis* they conducted as on similar occasions, and they must think that the act will reflect great honor upon their characters; indeed, it shows their true courage as it had been before manifest from the beginning. For a large company of armed men to surround one man, commence insults upon his person and inflict wounds with whips and clubs till his life is despaired of, when he is destitute of the means of self defence, and without a friend near to assist him, must be ranked among the most barbarous acts of the abandoned savage. But this has thus far been their manner of procedure, and we know not as any one can expect a different course, at least for the better. Whenever they have committed depredations they have always gone in large companies, and have fallen upon a few, thus justifying their murderous disposition upon defenceless innocence, so long as they knew that our friends were in possession of arms.

On the 26 of July, after despoiling a printing office, three or four hundred men came two when they knew that they would offer no resistance, and drove or sent them upon the public square, and then to find another mob, because they were in no danger of being hurt, but had these two men armed themselves with sufficient weapons, they